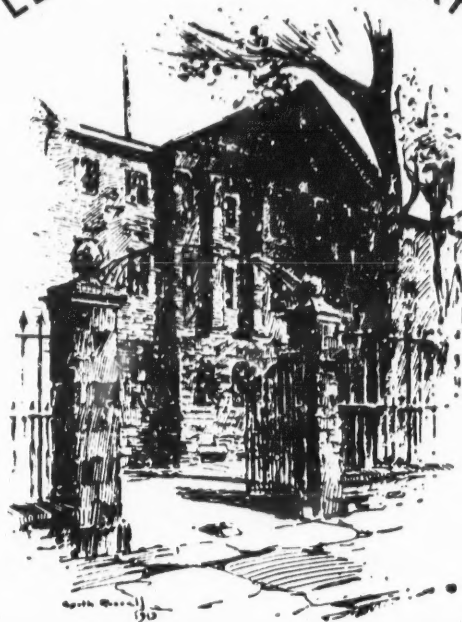


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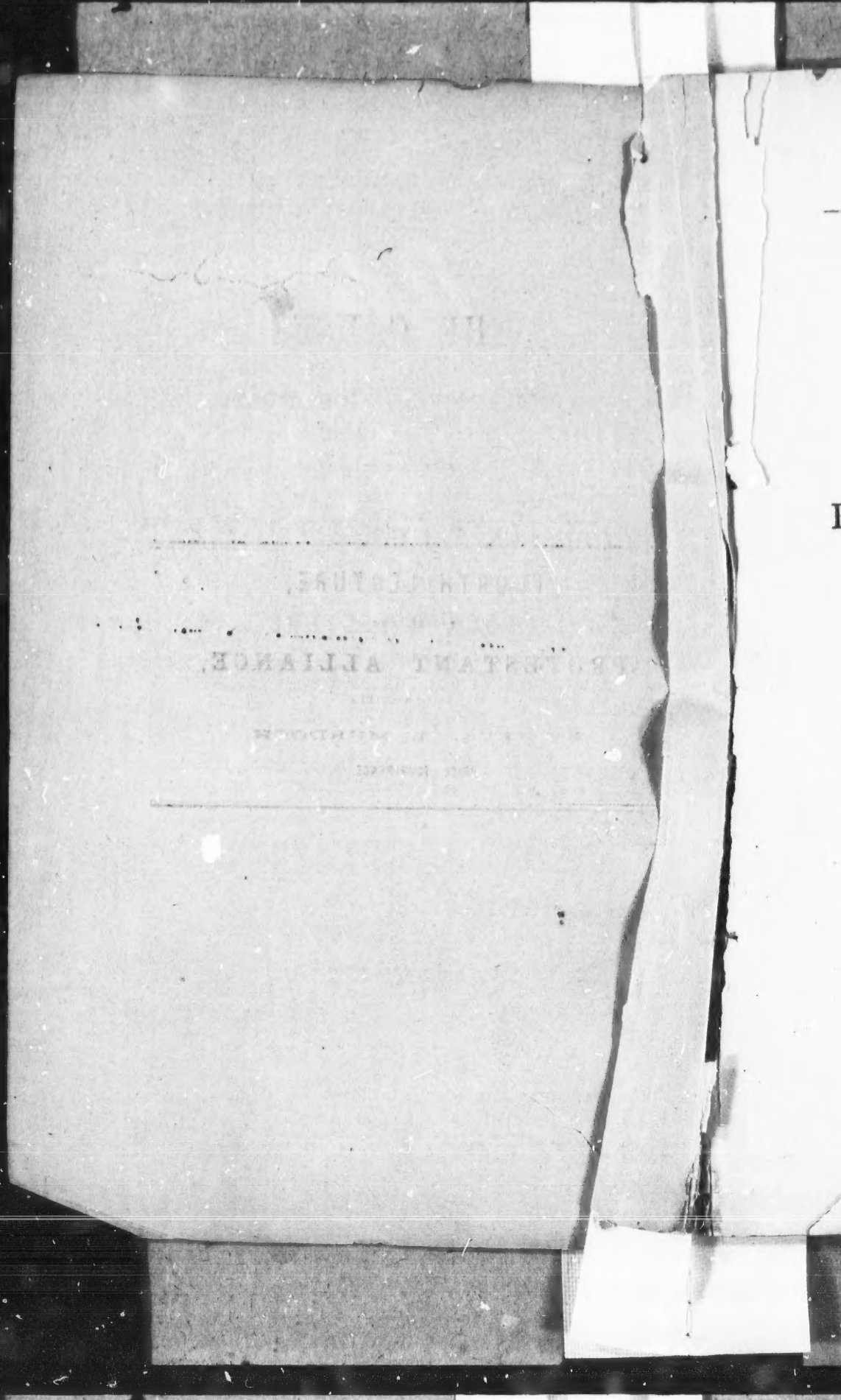
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FOURTH LECTURE,
BEFORE THE
PROTESTANT ALLIANCE,
OF NOVA SCOTIA.
BY REV. J. L. MURDOCH.
PRICE FOUR-PENCE.

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PERMANENT ALLIANCE

THE ALLIANCE

OF THE

PROTESTANT ALLIANCE LECTURES.

THE CAUSES
WHICH SINCE THE REFORMATION
HAVE LED TO THE
REVIVAL AND INCREASE OF POPERY.

FOURTH LECTURE,

DELIVERED BEFORE THE PROTESTANT ALLIANCE,
OF NOVA SCOTIA.

AT TEMPERANCE HALL, HALIFAX, ON THURSDAY! EVENING,
JANUARY 27th, 1859.

BY REV. J. L. MURDOCH, A. M.
WINDSOR, N. S.

HALIFAX, N. S.:

PRINTED AT THE WESLEYAN CONFERENCE STEAM PRESS.
1859.

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New Glasgow, James' Church,

July 17th, 1846.

The Synod met, after a Lecture by the Rev. John L. Murdoch on "the causes which since the Reformation have led to the revival and increase of Popery."—*Extracted from the Minutes of Synod of the Presbyterian Church of Nova Scotia.*

The above extract is printed for the purpose of rebutting a charge industriously circulated, that the Protestant Alliance is wholly of a political character, and has been got up in opposition to the present Provincial administration. Twelve years ago, and when the Liberals were in political alliance with the Roman Catholics, the writer of this Lecture saw the same Romanizing tendencies that he now does, among the public men both in the mother country and also in the colonies; and felt the necessity of making them the subject of a public lecture, which, though now altered and enlarged, is the same in spirit and in object as when originally delivered. Those who affirm that the Protestant Alliance had its origin in political considerations, only show how far they themselves are under the influence of political feelings; and how incapable they are of appreciating the motives of those who have initiated this movement; and the writer feels assured that whatever political party may happen to hold the reins of government, they will not in the least influence its course of action.

As this Lecture was not originally intended to be published, there are several lengthy quotations which are not marked, and the works from which they were drawn not at present in the writer's hands; and he can now therefore only make an acknowledgement in general terms, without being able to name the authors from whose works such quotations are made.

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INCREASE OF POPERY.

BY REV. JOHN L. MURDOCH.

EVER since the time of man's first act of disobedience and apostacy, a principle of hostility toward God has existed in his heart. This hostility has at various periods manifested itself in different forms, and in a variety of ways. In every age it has been visible, in the absence of true religion, in the daring violation of God's law, and in the abounding wickedness which has everywhere prevailed. Not long after the creation of the world, God saw the wickedness of man, that it was great in the earth, and that every imagination of the thoughts of his heart was only evil, and that continually. In this aversion to the only living and true God, he ran into almost every kind of idolatry, and showed the natural disposition and desire of his heart, to have anything for a God, and as the object of his worship, rather than a spiritual being, until God was at last provoked by the abounding wickedness of mankind to sweep, by a universal deluge, the ungodly race from the face of the earth. The same hostility of the human heart toward God early manifested itself in opposition to the religion of Jesus. This is essentially a religion of holiness. Its design and tendency are to turn men from darkness unto light, and from the power of Satan unto God, and from the worship of their dumb idols unto the service of the living and true God. It requires them to lead a self-denying life, and it calls upon them to mortify their members which are upon the earth, to crucify the flesh with the affec-

tions and lusts, and to live soberly, righteously, and holy, in the present world.

Such being the nature, and design, and tendency, of the religion of Jesus, it comes at once into direct collision with the pride, and prejudices, and corrupt passions, of our nature, and arouses against it the hostility of the human heart. No sooner, accordingly, was the birth of Christ announced to the world than Herod, instigated by the malice of the Devil, sent forth and had all the babes in Bethlehem put to death, in hopes of cutting off the Saviour. After this we find not much recorded concerning Christ, and hear little about him until that period when it was needful that he should be publicly engaged about his Father's business,* for it seems to be a part of the Devil's policy, as long as he can retain men in ignorance and bondage, and while no attacks are made upon his kingdom, to endeavor to keep all things in peace and quietness. But, no sooner did Jesus by baptism enter on his public ministry than the Devil endeavored to seduce him, and to draw that homage unto himself which he foresaw was about to be paid unto the Divine Saviour. But Jesus said unto him, "It is written, thou shalt worship the Lord thy God, and him only shalt thou serve." Then the Devil leaveth him, but it was only to stir up against him the malice of evil men, which vented itself in putting him to death. But never was the Devil so completely outwitted, and his schemes so thoroughly defeated, as in putting him to death. By that act he struck the most fatal blow for the destruction of his own kingdom. Instead of cutting off and destroying Christ's kingdom, he was only carrying forward the scheme of God for the redemption of the world. Though undesigned upon his part, he was doing just what God had designed should be done. The Devil being thus baffled in one attempt, and outwitted in another, and defeated in his design to cut off by the strong hand of persecution the kingdom of Christ, and

having learned something from experience, now changed the whole line of his policy. Opposition to the cause of Christ is no longer carried on in isolated attacks; but it is now exhibited to the Church and the world in the form of a regularly organized system. His next attempt is to set up a kingdom alongside of Christ's kingdom, and, if possible, incorporated with it, not professedly hostile, but claiming to be the true kingdom of Christ; but whose real design is insidiously to sap its foundations, to pervert its laws, to pollute its ordinances, to subvert its institutions, and ultimately to defeat the very design of the establishment of Christ's kingdom in the earth.

This new system is denominated, and set forth in the Scriptures, as the kingdom of anti-christ. It has many ramifications, but its seat is at Rome. More than a thousand years have passed away since the Bishop of Rome set himself up, claiming to be the Vicegerent of Christ upon earth, but arrogating to himself power and authority superior to the authority of Christ revealed in his word. He is represented and described in the Scriptures as "that man of sin, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped, so that he as God sitteth in the temple of God, showing himself that he is God." Of the success of the Devil in this undertaking every page of the Church's history affords the most melancholy evidence. After the first impulse given to the Church by the Apostles and their fellow-laborers and immediate successors had died away, and particularly after the Church of Christ was taken under the fostering care of Rome, the purity and the spirit of religion rapidly declined, and wherever Rome extended her power the withering influence of her religion was also felt, until at length a season of darkness, and coldness, and lethargy, and corruption, in matters of religion, overspread the nations of Christendom, until the purity and the sim-

plicity of the religion of Jesus were either banished from the Church by open profligacy, or buried and lost amid the rubbish of forms and ceremonies. Matters thus continued until God in his providence raised up instruments to emancipate his Church from this state of bondage and corruption. This was not accomplished without much opposition. For a time the conflict was fierce and sanguinary, but at last resulted in the complete emancipation of Protestant Churches from all allegiance to the See of Rome. Popery then became unpopular with many of the nations of Europe, and appeared to languish under the effects of the wounds which she had received. But of late years she has put forth a renewed energy, and is again stalking abroad in all the pride, and arrogance, and vigor of her youth, and persons who at one time would have looked upon her with abhorrence are now seen courting her smiles, and seeking her communion, and extending towards her their favorable regards; and I now propose to delineate shortly some of the causes which have been in operation to bring about such a result.

As a preliminary observation, I would remark in the first place, that the *fundamental principle of Popery*, viz: opposition to God and the purity of religion is *naturally inherent and deeply rooted in the human heart*. Popery is just the developement of this principle. It has an advantage in propagating its principles over all true Churches of Christ in this respect, that while they can only advance their cause by warring against human nature, by effecting in it a complete and radical change, by bringing down every lofty imagination, by stripping self of every plea of merit and ground of hope, teaching persons to place their sole dependence upon the merits of another, thus laying the pride of man in the dust—a process against which human nature always rebels, Popery, by attaching merit to human performances,

and placing a reliance upon them, leaves the pride of the human heart untouched. The observance of a few outward forms, the performance of a certain amount of penance, or the payment of a sum of money, will purchase any privilege which that Church has to bestow, and leave the person in the full enjoyment of the pride of self, and at enmity to God and to the purity of religion. It is easy to conceive how a religion of this nature is likely to have many followers in the ranks of human beings. This is *one cause* of the advancement of Popery which is in actual operation. For a time its influence, owing to a variety of circumstances, may be in a great measure suppressed, as was actually the case during the revival of true religion at the Reformation. And when we now view this inherent principle of human nature as a cause of the popularity and increase of Popery, it must be viewed in connection with other concurrent causes operating for the advancement of the same end; and indeed it must be considered as lying at the foundation, and lending efficient aid to every other cause which can be brought into operation.

Popery, then, is the religion of human nature in its most depraved state. Its design is not to diffuse light, but to perpetuate darkness. All its ceremonies are performed, more with a view to captivate the senses than to affect the heart, and all its doctrines are so regulated as to please, rather than to profit. Its very genius and spirit are opposed to instruction, and it is incapable of reformation; and until the time come when God shall abundantly pour out of His spirit to convert the nations unto himself, and to renew and sanctify human nature, something corresponding to Popery must be found in the world, and may as well exist under that name and form as any other.

But another negative and indirect cause of the advancement of Popery was, and still is, the idea too sanguinely entertained by many at the time of the Reformation, and acted

upon afterwards, *that the beast, having received a deadly wound would, languish and die*, and was actually dying under the effects of the wounds which it had received. Under this impression they put off their armour and retired to rest, and solaced themselves with the pleasing expectation of witnessing, if not its dying agonies, at least of marking the progress of its decline. But never, perhaps, was a more delusive idea entertained by man. This is the beast concerning which it is written, "And I saw one of his heads as it were wounded to death; and his deadly wound was healed: and all the world wondered after the beast." When Protestants were fondly solacing themselves with the thoughts of the decrepid old age and increasing infirmities of her who was wont to be arrayed in purple and scarlet, she was only renewing her youth, recruiting her energies, and replenishing her treasures, and laying, with all the subtilty of the serpent, her schemes for the advancement of her cause, and by every means in her power was preparing for the vigorous extension of her principles.

As bearing upon the elucidation of this part of the subject, permit me to add that Romanism has been aided by a *lowering of the standard of truth* among Protestants, and a feeling consequent upon this that *Papery is not now what it once was*. Instead of earnestly contending for the faith once delivered to the saints, many have professed to become very charitable, and very well pleased with the different systems of religion held by the professed followers of Christ. From the one extreme of biting and devouring one another for their conscientious differences in matters of faith, they have run into the very opposite extreme, and have been led to consider and to declare differences about articles of faith as matters of no importance. Under the influence of a feeling which they mis-call charity, they have softened down the stern and immutable statements of the Word of God, to suit the tastes, the views,

the feelings, and even the caprices of mankind; and in the abundant exercise of their charity many have taken a favorable leaning to the absurd dogmas of Popery,—nay, they have become its apologists and its advocates, and have plead its cause in a manner that Papists have refused to do for themselves. They have asserted, and continue to assert, that Popery is changed in its nature, in its character, and in its principles, from what it once was; while Papists as strenuously, and with truth and consistency assert that it is not changed, that it is infallible, and is incapable of change. It is obvious that persons advocating such sentiments, particularly if they happen to occupy influential stations in society, must produce a feeling favorable to the cause of Popery, the tendency of which is to bring it into popularity, and ultimately to aid its increase.

Upon this subject there appears to be, among many Protestants, something very like a spirit of infatuation. While intimately acquainted with all the novels and light reading which have overspread the land in modern times, they seem to have little acquaintance with what their Bible says of the character of the Man of Sin, or of his history in connection with our own parent country; and coolly tell us that Popery never can be what it once was—that the scenes of the past never can be acted over again—while, if they would but look at this great mystery of iniquity in the light of the Bible, in the light of history, and in the signs of the times, they would see that Rome *is this day what she always was*. They would see in her the same proud spirit, and arrogant assumptions, the same anxious desire to suppress, if not extirpate, the Scriptures, and thus extinguish the light of truth. And whether they looked to Popish countries, and to their narrow-minded and illiberal policy toward Protestants, forming a direct contrast to the conduct of Protestants, in Protestant countries, toward them; or whether they looked to the West

of Africa, and to their cruel and persecuting treatment of the Baptist Missionaries, at the present day, or looked nearer home, to the scenes enacted at Gourly's Shanty, they would see that the same intolerant and persecuting spirit is in her, and that she only needs the opportunity to act over again the tragedy of St. Bartholemew's day. And while they see her advancing on all sides, and sacrificing, in perfect consistency with her principles, truth, and friendship, and friends, and every other consideration, to the advancement of the one cause, "the Church," coolly tell us, there is no danger, she is not what she once was. But Popery is not changed. Last autumn I had an excursion into Canada. In passing along one of the streets of Montreal, in company with an acquaintance from Nova Scotia, pointing to a place of worship, he said, "There Catholics assaulted Protestants while hearing a lecture, there, on coming out, they were fired upon by order of a Romanist official, by which one was killed and several others wounded; and although the outrage was committed under the eye of the police, the attempt to bring the perpetrators to justice was just about as successful as the attempt to bring to justice the perpetrators of the Gourly Shanty outrage." Again, when at Quebec, a lady took me to see their fine new Church. Having walked through it, I at length ascended the pulpit, and looking to the wall at the back of the pulpit, I enquired, what meaneth this defect in the plastering? "Oh" said she, "that is what the Catholics did. When the people were assembled hearing a lecture, they came and smashed in the windows and the doors, and threw in stones, and did what you see." And although the injury has been repaired, the marks still remain; and as the church is new, and built of massy granite, will probably remain, while the world stands, as a monument of popish violence, in this the middle of the nineteenth century. What is it that could have instigated the French Canadian, prover-

bial for his civility and politeness, and the Irishman, proverbial for his warm-heartedness, to the perpetration of such fiend-like actions? What, but the spirit of their father which is in them, and which has never been brought under the humanizing influence of the religion of Jesus, and the system under which they have been trained, aided by the promptings of their teachers. And if you are now in this place, permitted to assemble and dismiss in peace and quietness, as it suits your own convenience, you have to thank God, and the influence and the teaching of Protestantism for it.

Popery then is *not* changed. Popery is but the counterfeit of the religion of Jesus; and as with the currency of a country, if the means of testing the genuineness of the coin be limited, the counterfeit may be very gross and clumsy, and yet pass current from hand to hand; but if the means of detection are abundant, the counterfeit may be very well executed, and for a time escape detection, and yet not be genuine; and the nearer it approaches in appearance to the true coin, the more difficult will it be to detect the fraud, but this does not change its character. It is still spurious; and reprobate silver shall men call it. Now this is the case with Popery. It has not changed its character; but with all the deceivableness of unrighteousness, it has only learned to adapt itself more to the tastes, and feelings, and fashions of mankind. *Nor let any one imagine that Popery can be reformed.* Its claim to infallibility precludes the necessity or possibility of such an event. Other religious bodies may be operated upon by the truth, may be constantly receiving new light and as a part of the Church of Christ, may be gradually conforming, more and more, to the likeness of Jerusalem which is above; but Popery admits of *no new light*, and *is incapable* of change. And it is not until, as a mighty millstone plunged into the deep, God, by some grand catastrophe, shall sweep it from the earth, that the shout of triumph

and the song of rejoicing shall be heard ; “ Babylon is fallen, is fallen. Alas ! alas ! that great city Babylon, that mighty city, for in one hour is thy judgment come.”—Rev. xviii, 10.

Another cause which has operated toward the revival and increase of Popery, is to be found in the *character and influence of the Jesuits*. The Jesuits are a religious order of men, instituted about the beginning of the sixteenth century, under the sanction of Pope Paul III. Their original founder was Ignatius Loyola, a Spanish soldier, but a religious enthusiast, and a man of a most energetic mind. At first the Pope, by the advice of a committee of Cardinals, who represented the establishment to be unnecessary, as well as dangerous, rejected the application of Loyola. But he soon removed all his scruples, by an offer too tempting, even for a Pope to resist. He proposed that, besides the three vows of poverty, chastity, and monastic obedience, which are common to all orders of regulars, the members of his society should take a fourth vow of obedience to the Pope, binding themselves to go whithersoever he should command, in the service of the Church, and without requiring any thing from the Holy See for their support. This was a temptation too powerful for the needy situation of the Papal Church at that time to resist ; and the order was forthwith established by a charter from the Pope, and styled, “ the order of Jesuits,” or company or followers of Jesus.

The leading object of Loyola and his followers was to heal the wound that had been inflicted, and to repair the loss which Rome had sustained by the Reformation ; and to raise up and restore their holy mother, to what they conceived to have been her former splendour and glory ; and to this object all their studies and labour were directed. The Jesuits occupy a middle station between the monks of the cloister, and the laity. While the monks spent their time in the retirement of their cells, and in attempting to work out their own salvation,

but in a state of comparative idleness, the Jesuits were early taught that their lives were to be spent for the benefit of others; and by the whole course of their education were trained and prepared for a life of toil and labour. "Their whole order is divided into three classes;—the first, comprehending the regular members, and professed Jesuits, who live in what are called professed houses; the second contains the scholars, who instruct the youth in the colleges; and the third includes the novices, or probationers. The regular and professed Jesuits are, generally speaking, men of prudence and learning, and deeply skilled in the affairs of the world, and from long experience, added to their natural sagacity and penetration, dextrous in the transaction of all kinds of business." And let it be here observed that none but those who, after the severest scrutiny, give satisfactory evidence of natural talent and shrewdness, are admitted into the body. To the true and perfect Jesuits alone, the secrets of the Order are committed; and not even to all of them, but unto those only whom old age has enriched with a thorough experience, and long trial declared worthy of such an important trust, that are instructed in the mysteries of the Order.

"From their first institution, the Jesuits considered the education of youth as their peculiar province; they aimed at being spiritual guides and confessors; they preached frequently, in order to instruct the people, they set out on missions to convert unbelieving nations, and before the expiration of the sixteenth century they had obtained the chief direction of the education of youth in every Catholic country in Europe. They had become the confessors of almost all its monarchs; they were the spiritual guides of almost every person eminent for rank or power; they possessed, at different periods, the direction of the most considerable courts in Europe, they mingled in all affairs, and took part in every intrigue and revolution;" and while they thus abounded in labours, they

also at the same time increased in wealth and influence. To the exertions of this body, to their learning, their zeal, and indefatigable labours, may be attributed, in a great measure, the revival and increase of Popery. "It was this body which most successfully stood forth in defence of the Romish Church against the attacks of the Reformers. Its members, proud of this distinction, have considered it their peculiar function to combat the opinions, and to check the progress of Protestants. They have made use of every art, and have employed every weapon against them; they have set themselves in opposition to every gentle and tolerant measure in their favour; and they have incessantly stirred up against them all the rage of ecclesiastical and civil persecution." It was by their influence that the progress of the Reformation was in a great measure stayed, and that Popery has been again revived. Dr. Moshiem, in his history of the sixteenth century, asserts that "the Church and court of Rome, since the remarkable period when so many kingdoms and provinces withdrew from their jurisdiction, have derived more influence and support from the labours of this single order than from all their other emissaries and ministers, and all the various exertions of their power and opulence. It was this famous company which, spreading itself with an astonishing rapidity throughout the greatest part of the habitable world, confirmed the wavering nations in the faith of Rome, restrained the progress of the rising sects, gained over a prodigious number of pagans, in the most barbarous and remote parts of the globe, to the profession of Popery, and attacked the pretended heretics, of all denominations; appearing almost alone in the field of controversy, sustaining with fortitude and resolution the whole burden of this religious war, and surpassing by far the champions of antiquity, both in the subtlety of their reasoning, and the eloquence of their discourses. Nor is this all; for by the affected softness and complying spirit that reigns in their con-

versation and manners, by their consummate skill and prudence in civil transactions, by their acquaintance with the arts and sciences, and a variety of other qualities and accomplishments, they insinuated themselves into the peculiar favour and protection of statesmen, persons of the first distinction, and even of crowned heads. Nor did any thing contribute more to give them that ascendancy they have universally acquired, than the cunning and dexterity with which they relaxed and modified their system of morality, accommodating it artfully to the propensities of mankind; and depriving it on certain occasions of that severity which rendered it burdensome to the sensual and voluptuous."

But if their influence has been so great, perhaps it may be enquired why it is that the increase of Popery in modern times is to be ascribed to the influence of a body which has been in existence and exerting its power for a period of upwards of two centuries; and why did they not sooner bring that influence, which they are now manifestly exerting, to bear upon the Church and world, and sooner revive the fallen condition of their mother Church? The answer is easily given. The work undertaken was in itself great. They had to meet and combat all the odium which Rome had incurred by centuries of misrule, ignorance, opposition and vice; and with the best of causes it would have required a length of time to have effectually worked out their system, and brought its fruits to perfection. But there were other causes arising out of the condition of the nations of Christendom, which powerfully operated against them. Many of the nations had long groaned under the exactions and burdens of Rome, and were jealous of any influence which again sought to bring them into bondage. But perhaps the chief cause of their want of continued prosperity, and of the reverses and disasters which they subsequently met with, is to be found in themselves. Encouraged by temporary success, and in the exuberance of their

zeal for the advancement of their cause, they overstepped the bounds of prudence, and caused a powerful reaction of the nations of Europe against them. They did not strictly confine themselves to the duties of their religion, and the promoting of the interests of the Church; but they made it a part of their business, in whatever country they happened to be, to meddle and intrigue in the affairs of government. Their influence was often powerfully felt in opposing and thwarting the views of civil rulers, while the hand that moved and directed the power was unseen.

Led on by this party, it is an acknowledged fact that the late Derby Ministry of 1852 were overthrown by the combined influence of Catholic voters, and who being uninfluenced by any considerations of state policy or anything which had not an immediate and direct reference to the interests of Rome above any interests of the Empire, and contriving to hold the balance of power between two rival parties it is an equally acknowledged fact that the same power overthrew the late Palmerston Ministry, and again, when it suited their purpose, reinstated the Derby Administration, who, feeling that they can hold the reins of power only as long as they can retain the favor of Jesuits, have become in their hands as supple and as slimy as eels, and the concessions of the one appear to be surpassed only by the ambitious demands of the other. They have yielded to Rome an influence in the state and in the army, which, judging both from her past history and her present character, every Christian and every true patriot has great reason to view with the deepest alarm. And by whatever term in the vocabulary of Rome they are designated, it is notorious that it was the same power in this Province which overturned the late Administration, and which now exercises an influence in the Councils of the country out of all proportion to their numbers, their wealth, their intelligence, or anything which their past history or present circumstances would entitle them to demand.

As the prosperity of the order was intimately connected with the preservation of the Papal authority, the Jesuits, influenced by the same principle of attachment to the interests of their Society, have been the most zealous advocates of those doctrines which tend to exalt ecclesiastical power on the ruins of civil government. They have attributed to the court of Rome a jurisdiction as extensive and absolute as was claimed by the most haughty Pontiff of the dark ages. They have contended for the entire independence of Ecclesiastics from the jurisdiction of the civil power. They have published such tenets concerning the duty of opposing Princes who were enemies of the Catholic faith as countenances the most atrocious crimes, and tends to dissolve all the ties which connect subjects with their rulers.

On these accounts they gradually became not only unpopular, but obnoxious, nay odious, to most of the Governments of Europe, and were successively, by express statute, expelled from nearly all the nations of Christendom, Catholic as well as Protestant; and if any reliance can be placed upon newspaper report a call has been made upon the French government within the past few years to put the law in force, and expel them from the country; and the persons making the application received for answer that the Government were prepared to do so whenever the circumstances seemed to require it.

But little did Papal France appear to understand the subtlety and power of the enemy with which she had to contend. Instead of driving them from the kingdom, they, perhaps primarily influenced by this threat, and zealous of the establishment of a popular Government which they might not be able to control, have been mainly instrumental in overthrowing the Republic, and in re-establishing an entirely different form of Government. They have placed on the throne, and bound to their chariot wheels, the present despot

of France; and feeling his dependence for the existence of his throne upon priestly influence, he has nothing left but to follow the guidance of that power from which he holds his crown; and hence the armies which have been sent into Italy to maintain the Pope upon his throne, and to support and trample out the last remnant of liberal sentiment and religious liberty among his own people.

Nothing daunted or discouraged by the reverses they have met with, they have zealously pursued their object. They have learned wisdom and prudence from their past experience and past follies, and with more caution, but not with less determined perseverance, are steadily pursuing the original object of their institution. It is but of late years that the fruits of their system and of their labors are beginning again fully to appear in the revival, the popularity, and increase of Popery. It required an age to pass away ere the remembrance of their misdoings could be obliterated from the minds of men, and which needed to be forgotten before the odium attached to their order could be wiped away, or they be able to exert any influence over the destinies of mankind. They have now again established themselves, and are in active operation in all the nations of Christendom, and are said to be exerting an influence in all the affairs of Governments affecting the interests of the Church of Rome, and often unknown to the rulers themselves; and when time shall have drawn aside the veil, and the secret springs which are now in operation are made manifest, it will be nothing surprising to discover that they have found their way into the very bosom of the English Church—are drawing off her members—are insidiously instilling their poison, and sedulously leading back to Rome what was once considered as one of the fairest daughters of the Reformation.

In this city you have lately had a perversion to Rome on a small scale, as a specimen of what is now taking

place in the National Church in Britain on a large scale. And who shall draw aside the veil and shew us all the influences, secret and open, by which such results are effected. One remark I feel emboldened in making is, that as Popery is in direct opposition to the truth of God's Word, it never can exist or prosper in a sound and healthy state of religion. The germ existed during the times of the Apostles, but it could not vegetate. It was only after the Apostles and their fellow laborers, and immediate successors, had finished their labors and gone to their rest, after centuries had elapsed, and the great zeal and purity of the primitive Church had passed away, and was succeeded by a night of coldness, and darkness, and dampness, that Popery overspread the land. During the time of the revival produced by the instrumentality of LUTHER and his fellow laborers, Popery declined, sickened, and appeared ready to die; but just as the effects of that revival passed away, and another generation arose that had not felt its power, and darkness overspread the land, Popery again extended her principles. And although we frequently meet with the assertion that the heart of our National Church is sound as respects her Protestant principles, I hope I may be pardoned if I should demur to that statement. My reasons for so doing are these: the forms of Rome are steadily creeping in—some of the most absurd dogmas of Popery are now boldly and openly taught by a portion of her clergy in her public institutions, in her pulpits, and through the press. In support of this statement let me read to you a paragraph from one of her own Ministers, the Rev'd. E. B. ELLIOTT, A. M., late Vicar of Tuxford and Fellow of Trinity College, Cambridge:—"It appears," he says,* "that it is their avowed desire and object, 'to re-appropriate from Popery the doctrines which our Reformers rejected,—to set up a *Popish rule of faith*, a *Popish doc-*

trine of *apostolical succession*, a Popish view of the *Church and Sacraments*, a Popish doctrine of *sacrifice in the Eucharist*, available for the quick and dead for remission of sins, a doctrine on *Transubstantiation*, *Purgatory*, *invocation of Saints*. &c., &c.,—aye and even on the *Papal supremacy*,—which, if not Popish, is at least so near it, that it is like splitting hairs to draw a distinction between them : nay, which is admitted to be in most of these instances consistent with the *Tridentine statements* ; and only not Popish, because it does not reach all the extravagances practised in the Romish communion.' This is an awful, but I fear too palpably true statement. Sad that the moral sense should be so perverted with individuals who hold these sentiments, and who thus advocate the very doctrines which our reformed Church was framed to protest against, as to allow notwithstanding of their retaining its professorships, and eating its bread !''

And while such doctrines are publicly taught, subversive of our common Protestantism, there appears to be no corrective power to check the evil. The Government winks at it—the Protestant Bishops, set for the defence of the truth and supported at the national expense, with but few exceptions, acquiesce in it—her Clergy are silent—the people murmur, but they have no power unless they rise in their might and reform the evil.

The Jesuits, under the name of Puseyites, are sapping the foundations of our National Church, and playing into the hands of Rome. And what has exceedingly aided Papists in their aggressions has been the passing of the Emancipation and Reform bills. I am not going to pronounce any opinion upon these bills, but simply to shew you how Rome has wrought them for her own advantage. By the first a door was opened, by the second it was opened wider, for the admission of Catholics into Parliament ; and that privilege they

availed themselves of, not in common with other members of Parliament, for advancing the general interests of the Empire, but exclusively, and at the expense of every other consideration, to advance the interests of their Church, at one time caressing, and at another time bullying the Government, until they have at last extorted from them almost every concession which they have chosen to demand. *If it was right* to admit them to Parliament, from which their turbulence and disloyalty had long excluded them, surely it did not necessarily follow that Maynooth should be permanently endowed with £30,000 a year, thus maintaining at the public expense a College with 10 Professors, and 500 students with £20 of pocket money every year, and thus raising up and sending forth unto all parts of the Empire swarms of Priests, to propagate Romanist principles, but the most disloyal and foul mouthed deformers of everything British which this day exists upon British soil.

The following extract from Dr. DILL's admirable work, "Ireland's Miseries; the Grand Cause and Cure," may here be appropriately given :

"Nor is Maynooth merely *aided* by the nation—it enjoys an amount of favor which is denied our very best universities. There you see an extensive pile of buildings, enclosed in a park of 100 acres, with gardens, walks, and play-grounds; containing numberless apartments for professors and students, besides dining hall, chapel, and library of 10,000 volumes; with a staff consisting of a president, vice-president, bursar, two deans, librarian, Dunboyne prefect, and ten professors; not to mention a train of servants, including a butcher, baker, and brewer—and ALL maintained at the public cost! And there you find 500 students, generally of the lowest class; their cabin costume exchanged for a black suit, with long black gaiters; and themselves, from having in their humble homes "cultivated letters on a little oat-meal," now

amply supplied with smoking joints and potations of ale, and receiving besides £20 a year for pocket-money!! Why, if the strength and glory of the British empire were bound up in these 500—if they were designed to be her shield and stay, instead of her tormentors, they could not be the objects of more bountiful regard. And while these *embryo pests* of society are thus dandled on the lap of favor, how many of its *future ornaments* are left to ply the trowel or the shuttle one half of the year in order to support themselves at college the remainder! Can the history of folly present anything like this? The world's most Protestant nation supporting *Popery*; and the very worst kind of it, *Irish Popery*; and in the very worst form, A COLLEGE—not the hornets, but the nest to hatch them in! The nation, continuing the grant despite the *utter failure* of all the ends for which it was given; *increasing* it, too, as the mischief increases; and in 1845, *permanently endowing* it with £30,000 a year! Ay, and now *hesitating to withdraw* this endowment, despite the clearest proof that by its continuance they are only fattening the tiger which thirsts for their blood! In a word, the most free and enlightened nation in Europe fostering the worst form of darkness and despotism; the great patroness of all good, nursing Satan's masterpiece of evil; and the most sagacious of nations *continuing* to rear the viper just *after* it has disclosed its deadly designs of making a DART AT HER BOSOM!!”

And surely it did not *necessarily* follow as a consequence that the Bishops of Rome should be endowed and sent into different parts of the Empire, and that a dispatch should come abroad, calling on us while we pay our respects to the representative of Her Majesty, to give precedence and deference also to the representative of anti-christ. If this be not kissing the Pope's toe, verily it looks like an approach towards it. All this has come out of the Emancipation and Parliamentary Reform bills, wrought, as these have been, by the Priests and

the Jesuits, most effectually as a means of advancing the interests of Rome. *Query.* What would be the consequence of the proposed Reform in the Parliament of Nova Scotia?

The next circumstance which I shall mention, as contributing to the revival and increase of Popery has arisen out of the *inter-marrying of Protestants with Romanists*. It might be thought upon a superficial view of the matter that the influences being the same upon both sides that this cannot affect the relative numbers of parties, for whatever converts are made to the one side are likely to be balanced by an equal addition to the other. But such is not the case. There are influences brought to bear upon the conversion of Protestants to Popery, which do not and cannot exist and operate in a contrary direction. How rare are the instances in marriages of this description, of the Catholic becoming Protestant; but who can number the thousands of instances of a contrary nature that have occurred?

In the Scriptures it is required that Christians should marry only in the Lord; and the standards of our Presbyterian Church recommend that such as possess the true reformed religion do not marry with infidels, Papists, or idolators. Now, as there can be no religious fellowship between Papists and Protestants, no mutual co-operation for promoting the Redeemer's kingdom, or the edifying of one another, so there can be no motives of a religious character which can lead to such a union. Such unions originate in considerations of a worldly nature; and the same motives which will induce a Protestant to unite with a Papist will give the latter an influence which generally results in drawing the Protestant over to the faith of the other. But there are other influences which are set in operation to bring about such a result. While Protestants discountenance such a union, Papists, as far as I am aware, do not, but then they use their utmost endeavors that the whole advantage shall be turned in their

favor. The ignorance and superstition which generally reign in the great body of Romanists give the Priest an influence over them which no Protestant Minister can possibly possess—nor is it desirable that he should: claiming to be the only true Church of Christ upon earth, and making marriage a sacrament of that Church, they virtually disannul and set aside all marriages celebrated by Protestants, and demand that the ceremony shall be again performed, and the marriage rightly and properly celebrated. In many instances the good sense of the parties themselves, under the light which Protestantism has shed abroad, will not allow them to submit; but in the great majority of cases, such is the influence of the Priests and the ignorance of the people that they are obliged to yield. This, at once and as with an iron chain, binds them in their allegiance to the See of Rome. Then again it is an injunction of the Romish Church that the issue of all such marriages shall be brought up in the Catholic faith. How rare are the instances of the children of these mixed marriages being baptized by a Protestant Minister, and brought up in the Protestant faith; but who can tell the numbers of such that have been baptized by Papists, and now go to swell the ranks of the Man of Sin. And then again, when we take into consideration the many ramifications and influences which spring out of such connections, who can number the hosts or calculate the strength which Rome has derived from this source.

Then again there is the Mortara doctrine lately brought to Protestant ears. It is this. If a Catholic servant or nursery maid should take a Protestant child, entrusted to her, (which she may do almost any day of the week) to the Priest for baptism, or lacking of that, should baptize it herself according to Popish doctrine, it is no longer yours. By that act all its connection with you has ceased forever—the ties of nature are dissolved, and it has become as dead to you, and all your in-

terest in it has as entirely ceased as if the grave had closed over it ; and the Roman officer may come at any moment and carry it off, and lock it up in a cell or nunnery, and you have no right to inquire why they do so. Who but the Man of Sin could enunciate such a doctrine, and it required the representative of the Father of lies himself with brazen effrontery, to hold up his face in the light of the nineteenth century, before the Christian world, and utter such a dogma. The God of Heaven and earth who has given you children, by that act has made them yours, and has bound you together by the most endearing ties, and has devolved obligations and duties upon you, to train them for Him, from which no power on earth can absolve you. But Rome steps in, and, in Popish countries, dissolves the connection between parent and child, and demands that the children shall be trained up in her doctrines, and go to swell her ranks. Her will is good, and she only needs the power to bring it into operation in Nova Scotia.

In reference to our own country, the *greatest increase* of Rome's adherents—an increase felt in almost every part of the globe—has been in that part of the Empire denominated the “*Emerald Isle*.” Rome has, in the case of her Priests, laid an interdict upon marriage, and has thus, in connection with her other prohibitions, clearly identified herself as the corrupt power foretold in Scripture, which shall arise in the latter days. “*Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron : forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them that believe and know the truth.*” But while she has laid an interdict upon her Priests, she has in some measure endeavored to atone for the sin by encouraging the almost universal indul-

gence in marriage among the poorest and lowest class of her subjects in Ireland. There, marriage at the early age of 18 is the almost universal custom. And whatever aversion Rome may have for the Scriptures, and however her sons may violate other commands, there the precept, "Be fruitful and multiply and replenish the earth," is strictly observed. The consequence is, that swarms of paupers, almost as numerous as the locusts of Egypt, and, as O'Connell himself has expressed it, "without a rag to cover them," have been thrown upon the world; and without anything to shelter them from the inclemency of the weather but a mud hovel. To provide bread for the famishing multitudes thus brought into the world has been the great perplexing question of statesmen in the mother country, without being able to find a solution of the difficulty. To avoid actual starvation they have fled into all parts of the world, to seek in Protestant countries that subsistence which their improvidence had denied them in their own. This is the great source of the increasing numbers of Romanists in these Provinces at least, and indeed throughout the British Empire, and in the United States.

But would to God that no greater sin than this could be charged upon her. Had she taught the people their Bible, and along with it those lessons of cleanliness, and industry, and economy, and forethought, which are the sure attendants of a sound and healthy religion; had she done for her adherents in the South what Protestantism has for its adherents in the North, or what the religion of Scotland has done for its inhabitants, her sons need not have left their beloved Erin.

Had her priests, instead of inflaming their minds with feelings of disloyalty against their rulers, and a hatred of Protestants, and stirring them up to deeds of destruction of life and property, inculcated a respect for the laws of the land, and taught them lessons of sobriety, and industry, and economy, the soil, according to the best, in fact undisputed

authority, could have been made to yield bread enough, and to spare. But Catholic Ireland has been cursed in the religion of its inhabitants, and the land again cursed for the sins of them that dwell therein.

But again, *the immense wealth which the Church of Rome possesses* has been one means of advancing her cause. The influence of money, whether for good or evil, is on all hands acknowledged to be great—so much so that an inspired writer has made the assertion that “money answereth all things.” Now a church which teaches, and can persuade her members to believe that heaven can be purchased by money, will never be found with empty coffers: for however covetous or avaricious mankind may be through life, and however closely they may, in a time of health, cling to the world, the immediate prospect of death makes a vast change in the views and feelings of mortals, with respect to the relative value of the things of time, compared with the things of eternity; and when they can no longer enjoy the world will then readily part with all, and devote it to the church, with the view, by means of it, of gaining admission to the kingdom of heaven. The revenues which the Church of Rome has derived from this source have been immensely great; and these revenues have strengthened her hands, and enabled her to take advantage of any circumstance for the advancement of her interests. By means of it she has been enabled to send abroad to almost every part of the world, and at any time judged most advantageous, an immense number of priests, to labour in promoting her cause. Who, then, can calculate the numbers that the revenues of Rome have been the means of tempting into her ranks, or the numbers which, were it not for her revenues, the face of truth might have drawn out.

Although there have been some honourable instances of the triumphs of grace and truth over the selfish and corrupt principles of human nature, of persons who have voluntarily sub-

mitted to the loss of all things, and come out and separated themselves from a system to which they could no longer in conscience adhere, yet in comparison with the multitudes who, under the influence of the corrupt feelings of our nature, have set the truth at defiance, their number has been small. As long, therefore, as Rome retains her treasures, and possesses the power which she does of increasing them; and so long as human nature remains what it is, this element of power will be successfully wielded for the increase of her numbers; for wherever the carcass is, there will the eagles be gathered together.

Farther, the *interference of civil governments with spiritual things has been very generally in favour of Romanism*, and has aided in its revival. I am not going to discuss the difficult and delicate question of Church Establishments. So far as my present object is concerned, I may concede the principle. Be it so that the evils at which I intend to glance are *the abuse*, or result from the *perversion* of what is in itself good; and the ground on which I tread is still untouched. I am not discussing principles, but looking at facts, and marking their operation and consequences. I am not looking so much to our own country as to Popish lands, and what do we see? We see the mystery of iniquity in closest alliance with the different Papal governments—the State giving its power and authority to the Beast, which, thus supported, goes forth with a fierce countenance to trample on the rights and liberties, and best interests of mankind. And even in our own country, where we have a Protestant establishment, designed to be a bulwark against Popery, we see the ministers of State who are entrusted with the exercise of patronage, and clothed with extraordinary powers for the encouragement of truth, perverting that power, and abusing the patronage with which they have been entrusted, by employing them for the building up and favouring the cause of Popery.

The kingdom of Christ is spiritual. In the language of founder, it is not of this world : it is not of a worldly nature, nor instituted for worldly objects, nor designed to be under the control of worldly influence, and therefore distinct from Caesar's kingdom, and not at all designed directly to interfere with it. At an early day, however, Caesar's servants tried to reduce the Church to the position of an engine of State, and, depriving her of independence and purity, to degrade her to the earth ; and from that time Popery was rapidly developed ; and it is a questionable matter whether, in all the professions of love for the Church of Christ and the interests of religion, which Statesmen in their public capacity have at different times manifested, they have ever had any higher ideas of a Church than as an engine of State, and as an instrument of power for enabling them to carry forward their often crooked schemes of worldly policy ; or as a football, to be kicked about, just as the exigencies of the times, or as their own personal ambition or private necessities might seem to demand. When a deputation from what is now the Free Church of Scotland, waited on the then Minister of State to represent their grievances, and seek redress, he is reported to have asked them to consider if the time had not now come when Protestants ought to unite, and form one grand league against the influence of Catholics ; but being unable by that stratagem to divert them from their object, in the next scene that opens he is himself found in close alliance with Papists, courting their influence, and purchasing their favour, by the concession of privileges which are as yet withheld from dissenters. And indeed subsequent events have shown that it is a matter of indifference with the politician what religion he supports ; and that he can with equal facility patronize truth or error, Heathenism or Christianity, Protestantism or Popery ; and in fact the favour of late shown to Popery is one cause of its revival. When, in time past, the arrogant pretensions and

doings of the man of Sin became so intolerable that they could no longer be endured, by many of the nations of Christendom Popery was cast down, and a Protestant religion in the room of it incorporated with the State. The plea usually put forth in support of the State's interference in matters of religion is, that it has been the means of affording protection to the truth, and the true religion, against the encroachments of error, and the Man of Sin. And while this is to a certain extent readily admitted, it must not be forgotten that it has proved a bulwark of error, and a defence against the truth. And it is a point yet to be determined by the mature judgment of mankind, whether statesmen, in their official capacity, have done most good, or most hurt, to the cause of truth and religion.

Was it by means of the interference and unholy tampering of statesmen that the Reformation was effected? no—but in spite of them, and by the labors of humble-minded individuals. With no other weapon in their hand than the word of God, and no other protection than a reliance upon the promise of Him who has said, “Lo I am with you alway, even unto the end of the world,” they went forth, and by the influence of that Word effected the mightiest revolution the world has ever beheld. The fabric which had been reared by ignorance and priestly superstition, and sanctified by time, and enshrined in the affections of mankind, and protected by all the wealth and influence of the great, tottered to its foundation, and fell before the sound of the trump of God. And it was not till men began to relax their trust in the presence, and power, and faithfulness of God; and until they laid down the spiritual weapon, and took up the carnal, and sought assistance from acts of Parliament, that the triumphs of the Reformation were stayed in their progress; and it will not be till men learn to trust less to an arm of flesh, and more to the arm of the Lord, that they need expect that their labors for the pulling down of

the strongholds of Satan, and extending the kingdom of the Redeemer, will be crowned with abundant success.

The last circumstance to which I shall advert as aiding the cause of Popery is, *a combination of the despotic Sovereigns of Europe* to extinguish every spark of civil and religious liberty. The long and bloody wars which grew out of the French revolution, and which ended in 1815, were succeeded by a long period of peace and rest. During this period of repose the nations turned their attention to the cultivation of literature, and science, and the arts of life, and to all those things which tend to elevate mankind in the scale of being. And just as they began to know their rights, began at last to assert them. This brought on the revolutions of 1848, when the Pope abdicated his throne and fled from his country; when the greater part of the petty and despotic Sovereigns of Europe tottered on their thrones, and felt for their crowns, and dreading the indignation of a long robbed, and degraded, and insulted people, like children dreading a whipping, faithfully promised their subjects henceforth to be very good, and to restore to them the rights and liberties of which they had long defrauded them. At the head of this popular movement the Pope placed himself; and the people once more believed and trusted them; but only to be again deceived and wronged. The Sovereigns soon found that despotism and liberty are altogether incompatible. The Pope soon discovered that he had put himself in a false position—that Popery and liberty can never exist together; and as misery, it is said, likes company, so the Pope and the despotic Sovereigns were drawn into a close and friendly alliance, and; by comparing notes, found that their troubles had sprung from the same source, viz: the knowledge which the people had acquired of their rights, and the extension of religious and liberal principles. These they justly ascribed to the spread of the Bible, and the influence

of Protestantism; and hence the league to put a restraint upon Protestant principles, and by all means in their power, to encourage the spread of Popery. The confidence reposed in them by their subjects has been used for the purpose of drawing more closely around them the chains of despotism—for more rigidly withholding from them the Scriptures, or anything which could enlighten and elevate mankind. In all their troubles they support each other and employ the people, whom they have reduced to the condition of slaves, to support them on their thrones, and perpetuate their own degradation. Hence the rigid exclusion of the Scriptures from Catholic countries. Hence the Concordat between the Pope and Austria. Hence the league and co-operation between the Pope and Napoleon—the Pope ever ready with his influence, through the Priests, to support Napoleon—Napoleon ever ready with his bayonets to maintain the Pope on his throne, contrary to the wish of his own subjects, who, if left to themselves, would in three days show him the door, and tell him to walk—and ever ready to send abroad French ships to convey Catholic Priests to every part of the world, and to break up and destroy Protestant Missions.

In some cases the despotic Sovereigns of Europe, who at one time were considered the staunch friends and advocates of the Reformation not being able, under the increasing light which is daily shed abroad, to manage their subjects as formerly, have endeavored a little longer to bolster up their tottering and arbitrary rule by calling in the aid of Papal power, and have given every encouragement, and afforded every facility, for the propagation of that faith, and have thrown every obstacle and discouragement in the way of Protestant principles. And although we cannot for a moment suppose Great Britain a party to such a league, it is lamentable to reflect that her Ministers should, to a very great extent, act in the spirit of it; should be found paying unwonted

deference to the Pope, and should be found aiding in the advancement of Popery, by the concession of almost every privilege which the Priest may feel disposed to demand.

In conclusion, let us seek to accomplish the grand object of this Alliance, by *cultivating the spirit and the practice of true religion*. Let us by all lawful means endeavour to disseminate the Word of God, and the knowledge of its truths, as the grand means of overthrowing the great system of anti-christian delusion which the adversary has set up; and while we labour and pray for the downfall of Popery, let us ever remember that it is not men, but the system against which we contend. For the men who have been defrauded of their Bibles, and thus kept in ignorance, and made the dupes of priestly artifice, and of a soul-ruining delusion, let us ever exercise a spirit of sympathy, and charity, and long-suffering, and forbearance, and thank God that our lot has been differently cast.

While for the authors and abettors of this foul conspiracy against the rights, and liberties, and best interests of mankind, we may not be able to exercise the same amount of charity, let us beware of cherishing an unchristian spirit, even to an enemy, remembering that the wrath of man worketh not the righteousness of God. None know better than the priests that their whole system is false, else why the nervous excitement and anxious desire to keep out the Scriptures, and extinguish the light. It is the knowledge of the Scriptures that has made Protestantism what it is. It is the want of this knowledge that has made Popery what it is; and has exalted a priestly power upon the rights, and liberties, and degradation of mankind. Amid all the turmoil, and strife, and conflict of party, and amid all the changes and revolutions of time, we may console ourselves with the reflection that the Church of God is founded upon a rock, and that the word of the Lord endureth for ever; that truth is great and will pre-

vail, and that however the influence of the truth may be for a time opposed, such opposition is but as the mist which for a time obscures the rays of the sun without impeding its progress. Let us remember that God ruleth among the nations, and maketh the wrath of man to praise him; and will render all things subservient to his own glory; and that though clouds and darkness are round about Him, righteousness and judgment are the habitation of His throne.

The masses of mankind are gradually, but slowly, becoming more enlightened, and trained in the school of experience; and are coming to the conviction that to put confidence in man is to trust in a broken reed; and as men become more enlightened, and more under the influence of religious principles, kings and statesmen will not dare to play the pranks which they now frequently exhibit on the public Theatre. Men will learn to depend more upon themselves, and less upon Statesmen. Truth will triumph, but error—another term for Popery—will decline.

Even now, notwithstanding all the extraordinary efforts put forth to revive and extend this great mystery of iniquity, there are symptoms of inward decay at the very seat of life, and that the feverish impulses now imparted are only the convulsion fits which precede dissolution. And there are evidences that Papists themselves are beginning to learn that their system is the enemy of all civil and religious liberty, and are preparing to cast it off. Hence the late secession of Father Chiniquy from Popery with *Ten Thousand* adherents. Hence the late demand upon the Pope of 500 Priests in Austria to be allowed the rights, and liberties, and privileges, of Protestants. These things are symptomatic, and give indication of an approaching change.

If, however, with these things before us, and taking a review of the whole case, we must come to the conclusion that Popery is on the increase, let us comfort ourselves with the

consideration that the more rapid her increase the sooner she will fulfill her destiny, and the more speedy will be her downfall, her complete and eternal overthrow.

Her course is marked, her fate is written, and her doom is sealed, in the volume of inspiration ; and the same page which records her downfall and her miseries, also assigns the cause of them : " For by thy sorceries were all nations deceived."

May the Lord hasten it in his time.